

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

"He disappointeth the devices of the crafty, so that their hands cannot perform their enterprises—they meet with darkness in the day time and grope in the noon day as in the night" Job v. 12, 13, 14. "He made a pit and digged it, and is fallen into the ditch which he made." Psalm vii. 15.

Under I trust a proper sense of the weight and importance of the subject which has for some weeks engaged our attention, "Amicus" was not hasty to enter on the discussion of it. He was aware of the force of deep rooted prejudices—he was not ignorant that it had engaged and divided men of the greatest talents and learning of different religious denominations, and had little expectation that from either of these sources, any new matter could be brought to illustrate it. It was not, therefore, until "Paul" in the most indecent and vaunting style, repeatedly dared me to the conflict, that I ventured to enter the list with him—I had not the least doubt that our doctrine was true, that it could be defended by the plainest testimony of the inspired Writers, I was satisfied that our Lord, from whom there should be no appeal, had expressly taught it—I knew I had both reason and revelation on my side—yet, I had doubts of my capacity to do justice to the subject, and, under a due sense of the responsibility of the engagement, I very sincerely wished it had fallen into abler hands.

Our readers may suppose, from the specimen of his talents which "Paul" had given the public, that "Amicus" had nothing to fear in the contest, when truth was on his side! But it should be recollected, that I had to contend with a *professed Theologian*—with one who had served a regular apprenticeship to the trade, whose life had been devoted to polemical divinity!—And how could a layman tell with what mighty weapons such a champion might be furnished from the redoubtable magazine of A COLLEGE!—And then, as in his XXIX Address, to see him like the gigantic Philistine brandishing his arms, and defying me to the combat!—Was it not terrible? Let my reader only turn to that address, and place himself for a moment in the situation of "Amicus" and then say whether I had not some cause for diffidence.

But the conflict is over—the enemy has done his worst—and, as might have been reasonably expected, has shown himself as weak in the field as he was confident in the cabinet!!! It is always a bad sign to see a boasting disposition at the beginning of a contest, it generally indicates ignorance or presumption, and is the common harbinger of defeat.

Let our readers now review the different Essays on the subject of the "Trinity"—let them read them attentively, and see, if the great mass of evidence which "Amicus" adduced in support of our doctrine, does not remain untouched by my opponent! The plainest Scripture texts—the most conclusive reasoning—the fairest deductions from premises conceded, all lie at his door, unanswered, and as I suppose unanswerable!—He has been left with his brethren, where indeed they have placed themselves, on the ground of TRITHEISM. It has been repeatedly and irrefutably proved, from the positions and concessions of my opponents, that TRINITARIANISM and TRITHEISM are only different names for the same thing.—That they are identified as the same Religion, and must stand or fall together!—I know very well that the Trinitarians acknowledge the *Unity of the Deity*. If they did not, nothing could shield them from the charge of IDOLATRY—but what signifies a *profession* that *God is one*, when they at the same time assert *He is three*? What avails an acknowledgement of his *Unity* when they contend for his *plurality*!

Now in what a miserable predicament do my opponents stand! TRUTH has disappointed the devices of the crafty so that their hands cannot perform their enterprises; they have "made a pit and digged it and are fallen into the ditch which they have made."

In my last I stated, that "I hoped in my present opponent, to find an antagonist prepared to meet me on the ground of argument, to discuss any point relating to a doctrine" which he tells us "is very important, and ought to be well understood."—I again opened the door for a fair discussion of the points in controversy. I hoped that a regard for his character, if not for his doctrine, would induce him to come from behind his hiding place, and shew himself a manly combatant for his faith. But I have been again disappointed! He shrouds himself in MYSTERY. He tells us he "leaves it to the presumptuous; to men puffed up with the pride of intellect, with high opinions of their mental capacities and endowments, to explain subjects, which, must ever be mysteries to man in his present state of existence." What a pity it is that he did not think of this before he challenged "Amicus" in the "presumptuous" manner of his XXIX address!!! What a pity it is, that his own "pride of intellect"—his "high opinion of his own mental capacities and endowments" did not prevent him from exposing his own weakness, and the absurdity of his doctrine, in a contest, from which he now so shamefully shrinks behind an assumed veil of humility!!!—It appears however, that *Humility*, like gold, "may come a day too late."

Now only admit for a moment, that doctrines which cannot be understood—that points which are *contrary to reason*, are to be embraced as *articles of faith*, and which, like the *absurdities of the ATHENASIAN CREED*, are to be believed under the pain of eternal, hopeless, irremediable torment—and where then is the Gospel professor placed?—Unable to steer his own course thro the LABYRINTH of MYSTERY, he must neces-

sarily have a *conductor*! and, I assert it on the ground of universal Experience, and can maintain it on the authority of authentic History that Religious Professors under such circumstances have ever been the prey of an avaricious priesthood, the slaves or vassals of a mercenary clergy!!

It therefore appears that the doctrine of the "Trinity," is not only at war with the plainest Scripture truth, but is equally hostile to our civil and religious liberty. And it is a remarkable fact, confirmed by all Ecclesiastical History, that from the moment this doctrine was introduced, the peace, the harmony, and freedom of the church began rapidly to decline, and continue to decline until she became involved in the grossest darkness, and subjected to the most intolerant and merciless Tyranny, that ever was exhibited on the face of the Earth!!!

My opponent in his last Address has resorted to a hackneyed argument of the Trinitarians,—their *dernier resort*, their forlorn hope—their refuge when every other refuge fails!—As this seems to be, in their view, an important fortification, my reader will excuse me if I employ a few moments in exposing its weakness. The argument may be briefly stated in the following manner—"As God is an infinite Being, a finite creature can never comprehend him." Now the truth of this position is admitted. "Amicus" has never denied it, either in theory or practice!—But gentle Reader, mark the sophistical consequences they draw from the premises!—"As we cannot fully comprehend the Deity, therefore we must believe contradictory propositions concerning him"—As we cannot "fick out the Almighty to perfection"—therefore we can have no certain knowledge of him"!!!—Can any thing be more contrary to Scripture or Reason, than these conclusions? They may bear the eyes of the ignorant, but with a discerning public can only serve to shew the weakness of their cause, and to consign to merited oblivion a doctrine, which is equally repugnant to Scripture and Reason!

Now I would ask, if we can have no certain knowledge of the Deity, why did our Lord say, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent?" John xvii. 3. Why did he make *eternal life* to depend on a knowledge that could never be attained?—Our opponents conclusion would involve our Lord in an absurdity!!!

"Paul," dissecting a text, tells us "secret things belong unto the Lord!"—but let us hear what immediately follows, "these things that are revealed, belong unto us and to our children forever." Deut. xxxii. 19. Now that GOD IS A "HOLY ONE" and not a HOLY THREE is as truth as clearly revealed in the sacred volume as any other. His divine attributes of Goodness—Mercy—Love—Light—Power—Wisdom and Truth, are also revealed to us—and we have unquestionable evidence of his Imensity, Eternity, Omniscience, and Omnipresence! The question is not whether we can comprehend these attributes. It is admitted that "man in his present state of existence never can fully comprehend them." The only question that can have any weight in the present discussion, is—Whether they *contradict our Reason*? I presume no one will assert that they do! But, that "God subsists in three distinct and separate divine persons, each having his own distinct, intelligent nature" is a position that contradicts both Reason and Revelation. It is downright TRITHEISM, and ought to be rejected by every reverent believer in the Holy Scriptures, which expressly teach us, that "Jehovah is one, and his name one," and that He is the "Only wise God our Saviour."

I will now briefly notice some of the remarks, I cannot say arguments—of my opponent; for his whole address abounds with bare unsupported assertions, "his mere say so," and is, I think, the most puerile attempt to support a sinking cause, that has lately met the public eye!

"It is enough," says he, "for us to ascertain facts and doctrines; and to have a *Thus saith the Lord*, for the truth of them." By this sentence he would have his reader believe, that there was in the Bible some such text as this "Thus saith the Lord, *I subsist in three distinct and separate persons, between whom there is a real distinction, a distinction which ascribes a property to each of the three severally, which does not belong and cannot be communicated to the others severally—I am a God of perfect and essential unity, yet not such an entire unity but that my parts subsist separately*—& these parts or persons, have each distinct and separate offices to perform, in the management of my concerns." Now what a low attempt is this to impose on his reader? Does he suppose the public are like a well managed priest ridden congregation, who will take for granted any thing the Parson says?—Knowing as he does, that the terms which express his Trinitheistical doctrine, are not to be found in the Bible, he would nevertheless make us believe that he had a "Thus saith the Lord" for the support of his scheme!!!

Again, he says—"It is enough for us to adore, admire, and praise the *mystery revealed*." Here he tells us the *mystery is revealed*; and in the same paragraph declares, "it must ever be a *mystery* to man in his present state of existence"—that "neither he (Amicus) nor we, nor any finite being, is capable of comprehending it"!!!—To *adore* at such a "mystery revealed," is very natural!—to *adore and praise* it, must be a piety like that of the Athenians, who erected an altar "TO THE UNKNOWN GOD," whom therefore said the Apostle "ye ignorantly worship." Acts xvii. 23.

Again "Paul" says, "It appears strange to us that any man of sense would pique himself upon making objections, and starting difficulties, till he wearies out the patience of his readers."

Very strange indeed! But how unaccountable must it have been to the Papists, when the Reformers piqued themselves upon making objections to the worship of Images—the granting of Indulgences, &c.—and when they started difficulties to the mystery of Transubstantiation, till they wearied the patience of their readers!!! Was it not intolerable?—Now "Amicus" had the simplicity to suppose, it was the duty of our opponent to make objections, and start difficulties to doctrines, which he considered *antichristian and unscriptural*. He also supposed it was the place of those, who vauntingly broached the subject, to answer objections, and try to remove difficulties. But it seems they prefer to let them remain in the way! No doubt they have good reasons for such a preference!

Yet "Paul" tells us that "the objections, the difficulties, and unanswered questions, have no effect in disturbing men's belief of *well known facts*, and *well ascertained truths*!"—Granted.—But what then?—Does it follow that "objections, and difficulties, and unanswered questions, will have no effect to disturb men's belief" in *whimsical theories, absurd doctrines, and contradictory propositions*? If "Paul" should be so credulous as to hope they will have no such effect, his hope will be like that of the hypocrite, which perisheth!—"TRUTH is great and will prevail"—She has pointed to the doctrine of a "plural God," as the contrivance of fallible men, and thousands of the most enlightened Christians, are convinced, that it is hostile to the views of the inspired penmen, and equally inconsistent with sound reason! It lies among the dregs of Popery;—and as the light of truth prevails, the members of Christ will cleanse the church from this corrupt invention of antichrist. *Free inquiry and a perfect toleration of religion* are deadly foes to ERROR: hence, as might have been expected, in every country where the blessings of *Religious Liberty* are extended, Trinitarianism is on the wane!—In some places, so many have deserted the blood-stained standard of *Saint Athanasius*, as to threaten him with perfect desolation!!!

To what miserable arguments—to what flimsy means, do the Athanasians resort for the support of this tottering standard? I will now notice a few of them, and endeavor to shew their weakness.

1st. We are told, that unless we admit the division of the Deity into three parts, we can have no Mediator—no Reconciler!—that "a mediator must be distinct from the parties," otherwise "reconciliation would be only nominal," that is, that "God," who "was in Christ, reconciling the world unto himself," was only a *nominal reconciler*—of course like the God of Trinitarians, as described by "Paul"—a *finite, unsubstantial, unreal God*!—The doctrine of my opponent leads us to the further conclusion, that God, the ever blessed fountain of mercy, cannot be reconciled to a repenting sinner, unless some "distinct and separate person" step in between them as a procuring cause of pardon!—that *He* is an implacable, merciless kind of Being, who cannot forgive his erring children!—that *He* must have satisfaction for every debt, to the "utmost farthing"!!!—Now I freely confess, that their views are utterly repugnant to ours. We cannot make a compassionate creator worse than that "wicked servant," who had no compassion on his fellow, and was therefore delivered to the tormentors. Matt. xviii. 32, 33, 34. We believe, that Christ, the only means of salvation, is God's *free gift* to man;—is the fruit of his own immeasurable mercy;—is his own blessed spirit manifested to the souls of his rational family, for their reconciliation and redemption. "For God so loved the World, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life" John iii. 16.—"Upon this plain statement of the case, I appeal to candor, common sense, and impartiality, whether we have not adopted the scriptural sentiment concerning the divine character,"—and also, whether the doctrine of my opponent, does not degrade the God of love, below the character of the ungrateful and wicked servant, whose conduct was so severely censured by our blessed Lord!!!

2d. Our opponent tells us that "no person can hear the terms, *Father and Son, sending and being sent*—One being *with another*—One *loving* and another *beloved* without conceiving of a *real distinction*"—and yet our Lord himself tells us distinctly, that "he that seeth me, seeth him that sent me," John xii. 45.—"He that believeth on me, believeth not on me, but on him that sent me." John xii. 44.—"He that hath seen me, hath seen the Father," John xiv. 9.—"I and my Father are one," John x. 30. Now it seems our Lord himself cannot satisfy these captious Trinitarians! they are so riveted to the opinions of *Saint Athanasius*, that even Christ cannot root out their carnal notions, nor convince them that the terms, *Father, Son, and Holy Spirit*, when referred to the Deity, mean the *same thing*!!!—That there is a *personal distinction* between the man Christ Jesus, and "God," who "was in Christ reconciling the world unto himself," may easily be conceived; and that *this distinction* may afford a rational ground for the use of the terms, "Father and Son, sending and being sent, loving and being beloved," is very evident;—but hence to infer, that God is divided into parts, and portioned out between three individual persons, appears to be a very irrational and unscriptural consequence!

3d. My opponent now leaves the ground of Holy Writ, and runs to the Cabbalistical Doctors for support—first to Rabbi Simeon Ben Joachi, author of the Book Zohar or Sohar, who lived in the second century!—then to Rabbi Juda Hakadosh, who according to Dr. Lardner, wrote the Mishna one hundred and ninety years after

Christ; though some learned authors suppose it was not written until the middle of the fifth century. Their works are a despicable jumble of corrupt Jewish traditions, with the Pagan Philosophy of the Oriental and Alexandrian Schools; and have undoubtedly been enlarged by additions from the Popish doctors. They have been largely used by Maurice in his "Indian Antiquities," to whom my ingenious opponents are indebted for the most of their ridiculous theories! Here "Paul" gets his notion, that *Elohim* is a plural noun, and indicates *exactly three parts* in the Godhead? Here he finds his wonderful "square inclosing three radii or points, disposed in the form of a crown," and here his famous "equilateral Triangle, with three small circles at the angles, and the letter, Jod, inscribed over the upper angle"!!! Now, I think, a minister of the Gospel must be painfully pinched, when forced to refer to such a polluted source, for proofs of his doctrine! Yet it must be acknowledged, that his doctrine is worthy of such proofs. It may be better to have a Cabbalistic foundation than none at all! Well did our Lord say, to such lovers of the Cabbala, "Ye have made the commandment of God of none effect by your tradition" Matt. xv. 6.

Now I would thank "Paul" to produce us one Jewish Trinitarian author, who lived before the Christian era; that we may have an opportunity of doing justice to his merits. The Targums of Onkelos and Jonathan, are the most ancient Jewish writings extant, the Scriptures excepted. It is supposed they were written before the advent of Christ. Will "Paul" please to tell us whether they teach the doctrine of the Trinity: for if it was ever believed by the Jews, I think it probable we shall find it in these Targums; which were expressly written to explain their Law to them, after their return from Babylonish captivity.

If "Paul's" "host of testimony" is not of better character than his "advance" guard, it will be very easy to route it. "One" little Gospel text "will chase a thousand" of them, "and two put ten thousand to flight." One single sentence, from the lips of our Lord, is of more value than all the laboured nonsense in Maurice's work!!!

4th. "Paul" adduces the sentiments of the Catholic Fathers to support the doctrine of the "Trinity"!! I have long ago proved, that they were members of an apostatized church; and if necessary can bring abundant testimony further to corroborate this truth. I therefore leave him, with the advice, to seek better witnesses than those who so widely departed, in variety of instances, from the doctrines and practices of the primitive church!

5th. My opponent now brings to view the establishment of Missionary Societies, to prove the doctrine of the Trinity!!! This is an argument of a new character!!! He thinks nothing short of *divine power*, could produce such vast effects!—and such effects produced through the agency of Trinitarians, must shew that the Deity is propitious to the doctrine of a compound God! Now I may inform "Paul" that many, at least as disinterested as himself, and perhaps quite as good judges in the case, believe, that *plenty of money* can produce as great effects as these! One of your own writers has told us how many dollars it will take to evangelize the world!!!—The United States, paying *Seven hundred and forty-eight millions, three hundred and twenty-three thousand Dollars*, will, he tells us, be our proportion of the expence!!! Now to evangelize the world, is a much greater work than any thing yet done by the Trinitarians!—Oh! the mighty power of money!

The rest of "Paul's" last Essay is as singular a substitution of ranting for argument, as any thing I have seen in modern times. If any of his readers have been edified by it, I congratulate them on their possession of the valuable faculty of being easily pleased!

I will close this Essay by observing, that "Watts," whom my opponent still claims as a Trinitarian, entirely renounced the doctrine of the "Trinity" before he was seventy years of age, and when in the full possession of his faculties and mental vigour! as I have now in my possession authentic documents to prove;—Want of room only prevents me from inserting them. So that all the weight of Watt's character, lies against a doctrine which he renounced, after the fullest investigation—after the most extensive research, and a long experience of its unsatisfactory nature. AMICUS.

A gentleman recently from Pennsylvania states, that there is an extensive revival in Bucks county. In a few towns there are as many as 400 who have lately set their faces Zionward. Some are rejoicing as they travel on, and others are distressed for their souls. Some professors of religion, who have rested on the form of Godliness for many years, have, after fighting against the work, given up their old hopes, and are now rejoicing that Christ is formed within them the hope of glory.

At Baskenridge, N. J. a correspondent says, as many as 200 are inquiring "what they shall do to be saved?" and about 50 who have lived till now, without hope and without God in the world, are rejoicing in God their Saviour.

A day of prayer has been recommended to be set apart in New-York.

For the Christian Repository
No. IV.
Continuation of my Third Communication to Paul
and Amicus.

Concluded from page 91.

But, H. Why is their faith in him and his word, their only remedy?
Brethren, if we continue to explain the same oracle of Jesus Christ by his other oracles, we shall still more fully comprehend how necessary it is for us to believe in him, to whom the Father eternally adapted a body, in order that the invisible things contained in him, should be made visible, to glorify his infinite perfections,—and to believe in him, who eternally paid for all, to the Father's majesty, the homage of adoration due to his essential supremacy, and to believe in him, who, in the decreed time, took upon him our human nature with all its appendages, even with our miseries, and charged himself with all our sins, in order to redeem us and restore all things for us, according to the eternal design of our heavenly Father, and not only to raise our nature to its primitive destiny, but also into a supernatural life, and after having for us fulfilled all the duties, in the order of nature, which mankind had transgressed, and all the duties of the law which the Jews, and especially the chiefs of the synagogue, had disgraced and abused, by widening it to none effect, and from which he came to deliver us, he taught us by his examples, no less forcibly than by his preaching, the maxims of his Gospel which he especially addressed to the poor—*pauperes evangelizantur*—earnestly inviting the sinners and all those who were burdened with miseries to come to him for their deliverance, and receiving them with a paternal love and a maternal tenderness, whose sweet accents become thundering woes against those who attempt to hinder them from profiting by his salutary solicitations,—generally against all the adulterers of his words, all the hypocrites, and their pharisaical abuses of the divine law, and particularly against those who have stolen the key of knowledge wherein they do not enter, but hinder others from entering, and against the intruders into the sheepfold, who covered with sheeps clothing are the most dangerously fit to steal, and to kill, and to destroy—*Ida vobis scriba et pharisei hypocrite, &c.* And to believe in him, who said, *I am the good shepherd*; the good shepherd far from being a hireling or mercenary giveth even his life for the sheep—*"I am come that they might have life, and that they might have it more abundantly;"* and who proved his saying by giving his own life for them, in order that dying into his death and rising into his life, they might be partakers of his merits, and power, and dignity, and glory, and the fulness of his divine nature; wherefore, in the transport of joy—*cum gaudio*—said the Apostle, Jesus Christ crowned all his divine examples and preaching, by his own sacrifice, wherein his body striped, tortured and reviled, irresistibly commands unto those who desire to be his worthy members, the universal renunciation of the riches, pleasures and honours of this world,—the perfect patience and humility in the trials of this life, and the most absolute self-denial, and shows unto all, what is to become of our old man, which has been crucified with him, and which we ought, in the spirit of a true faith, by love for him and for the glory of the Father, and by charity for our brethren, (if we sincerely love them as Jesus Christ loved us) to sacrifice with him, (in order to be sanctified in him who sanctified himself for us) upon the cross which he had all his life ardently desired to consummate his work of universal redemption, in order that being exalted between the heaven and the earth, as upon the throne of his love, and seeing at his feet all his enemies, he might according to the ineffable desires of his heart, extend the arms of his infinite mercy to all sinners, embrace, in his immense charity, all his creatures, and reconcile the heavens and the earth with the divinity, and having extinguished all hatred and purified all in his blood, whose voice (more eloquent than that of Abel, which cried vengeance,) implored even for his most atrocious enemies, the most generous pardon: "Father, forgive them, for they know not what they do"—he might in fine through the necessary trials, render them all worthy of the happiness for which they have all been created for the highest glory of the Father, then shall be accomplished his own prophecy, "when I shall be exalted, I shall attract all to me," and this oracle of the Almighty, "I shall irresistibly draw them" all to my eternal purpose, by the straining bonds of charity—*traham vos in vincula caritatis*. And to believe in him, who resuscitated for our justification, and who, after having descended into the inferior parts of the earth, ascended above all the heavens to fulfil all things,—and who sent his spirit to comfort his church which he eternally chose to be his glorious wife, for the redemption of which he has given his blood and his life, and who is now sitting at the right hand of the Father who gave him all power in heaven and earth, as he constituted him eternal high priest, and the minister of the true sanctuary and of the perfect tabernacle which the Lord hath pitched, and not man, and in which, because he entered by his own blood, having by his sacrifice offered once forever, obtained eternal redemption, he is the dispensator, for all those who believe in him, (to every one according to the measure of his faith,) of the multifarious gifts of God, (whatever may be the instrument, or organ, or vase of election, or channel which he is pleased to choose, for administering them in his church) and nourishing them by the efficacy of his words, with their daily natural and supernatural bread, in the presence of their Father, in communion with his whole heavenly court, angels and saints, and freely opening to their desires the immense treasures of the knowledge and wisdom of God, who was eternally pleased that in him should all fulness dwell bodily—*corporaliter*, to be dispensed through the ministry of his church which is his body, whose members are all those who, under whatever government, civil or ecclesiastical they may have been born, and with whatever maxims or prejudices of a religious education they may at first have been imbued, having in fine become sensible of the divine grace, and obedient to its inspiration, are born again in Jesus Christ, and constantly animated by his spirit of truth and charity, worship the Father, not in one place rather than

another, not one day rather than another,—not by an action rather than another, but, according to the institution of our divine lawgiver, every where since God is present every where at every instant, since he is always the same, and by all their actions since all our life and all our goods belong to him, as he desireth to be worshipped in Jesus Christ, with Jesus Christ and by Jesus Christ, who is all in all in his church—the true ministers of which, are neither the mercenary or hireling, nor the proud, nor those who are chosen by the will of man, nor those, who, under the pretence of good motives and zeal for the glory of God and for the salvation and perfectness of their brethren, presume to charge themselves with the functions of a ministry which the son of God himself would fulfil only after the call of his Father, (Heb. v. 4, 5, 6.) *nec quisquam sumit sibi honorem—sic et christus non semetipsum clarificavit*—but only those who are as distinctly called under the dispensation of the Gospel, as Aaron was under the mosaical law—*sed qui vocatur a deo tam quam Aaron* and of which Jesus Christ said, "I know which are those whom I have chosen" for the ministry of my Gospel, henceforward to the end, as he had said of his Apostles speaking unto them, it is not ye who have chosen me, but I who have chosen you,—and to whom he distinctly manifests his choice by opening their understanding that they might fully understand the holy scriptures—the bright knowledge of which out of the reach of all studies and skilfulness of human wisdom—is for those who are called to the divine ministry, as a lightning which shineth from the orient to the occident, to illuminate them in the whole empire of truth and wisdom of God; for it would be, not only an absurdity, but a blasphemy to think or say that God calls a frail mortal to so sublime a ministry, without giving to him the necessary means to fulfil worthily its sacred functions: this is then the distinguishing sign by which we can surely discern between the true and the false ministers, which sign is called (Apoc. xix. 16.) the spirit of prophecy which is the testimony of Jesus Christ, then all the preachers of any denomination whatsoever the conscience of which cannot testify before God that Christ has opened their understanding that they might fully understand the holy scriptures, certainly expose themselves to the awful judgment, threatening the intruders in the sheepfold, and their proselytes are expressly warned by the good shepherd that such ministers are fit only to steal, and to kill, and to destroy; but a minister to whom Jesus Christ testifies that he is called to preach the words of God, far from recurring to the opinions of man to expound any part of the gospel, looks at them as the most injurious attempts to the plain faith due to the divine revelation; he clearly sees that every word of God having in itself a sense infinite can be explained but by the words of God, and that Jesus Christ has opened the understanding of all those whom he has chosen ministers of his church, that they might fully understand the words of his Father, in order that by him through his body, all things the finite as the infinite, in all times as in the eternity, in all places as in the immensity might contribute to fulfil the design of his manifold wisdom, according to the eternal purpose that he purposed in Christ Jesus our Lord, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, to complete the universal happiness of his creatures for the glory of his infinite perfections; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

III. Why the assured effect of his healing is, for all, eternal life?

If we explain this last part of the oracle of Jesus Christ, by his own words or those of his apostles and prophets, we shall evidently perceive that the effect of his healing can be but everlasting life for all:

1st. Because he came to destroy all the works of Satan, the fruits of which, were misery and death, and to perfect the work of his Father, the end of which, according to the eternal design of his infinite wisdom and essential love, is the happiness of his creatures for his glory or their everlasting life which he purposed in Christ Jesus our Lord; for, said the apostle, (1 Cor. xv. 25.) "Jesus Christ must reign till he hath put all enemies under his feet, then shall be destroyed the last enemy which is death, that God may be all in all; then shall be brought to pass the saying that is written, death is swallowed up in victory; O death I shall be thy death, O hell I shall be thy destruction," *O mors ero mortui morsus tuus inferne*, (Hosea xiii. 14.) and that which is written (Apoc. xxi.) "Behold I make all things new," said he who sat upon the throne, it is done, *factum est*—I am forever and by all acknowledged "Alpha and Omega, the principle and the end," and this is the eternal gospel which we have been taught; "O Father, this is eternal life, that they know thee the true God and Jesus Christ whom thou hast sent."

2ndly, Because all his assertions and promises are infallible: "he who believeth in me hath everlasting life"—he who believeth not in the Son cannot see the life, and the wrath of God abideth on him"—and again, "he who believeth in me, as the scripture said, out of his belly shall flow rivers of living water"—and again, "without me ye can do nothing, but my Father is pleased and glorified that ye fructify in me, and that your faith in me may bring forth plenty of fruits for eternal life"—and again, "he who believeth in me, the works which I do, shall he do also, and greater works than these he shall do," &c. then

3dly, Because the activity of our faith in him and his words concur with him and by him to the destruction of the works of Satan, and to the perfection of the work of the Father, and proves agreeably to his good pleasure, our love for him and our brethren; in which consists all the law and the prophets; since by our active faith, we work the work of God, which is, said Jesus Christ to all, "that ye believe in him whom he hath sent," and the recompense of which is eternal life.

4thly, And lastly, because the distinctive fruit of his redemption of the world, is eternal life; for God having, from eternity, foreseen all the falls of his creatures, has provided for their salvation and the restoration of their happy destiny,

which he purposed in his Christ for the glory of his grace and his infinite wisdom, the infallible means which consist in the omnipotent efficacy of his words, in order to bring his whole work in dependency of all the abuses of their liberty from the essential principle to the essential end by the essential way; according to which the work of redemption (especially attributed to the Son) is the eternally designed supplement to the work of creation (especially attributed to the Father,) and the work of regeneration (especially attributed to the Holy Spirit,) is the complement of both to perfect the whole work of God who eternally shall be pleased to renew the universal happiness of his creatures renewed in his Christ, in whom all must glorify his infinite perfections, for Jesus Christ besides his being the essential way by which only we may go to the Father, is also the essential truth, the solemn manifestation of which, in the universal judgment, shall make every one re-enter into the essential order, and then he shall be for all the essential life, to renew all his creatures, according to the desire of the Father, "behold I make all things new,—for it is done—write, for these words are by excellence, true and faithful—I am for ever, and for all, Alpha and Omega, the principle and the end,—and I will give unto him who is athirst of the fountain of the water of life gratis"—for such is the delight of our everlasting life, that our desire shall be continually renewed with our felicity.

Behold, brethren, "how we have received and heard—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," by explaining this full comprehensive oracle by others no less substantial, the word of God has demonstrated unto us what are the great objects and motives which ought forever fix our faith in Jesus Christ, and we could thereby already perceive how independent it is of all opinions of man on the words of God, but in order that henceforth we might never confound it with any belief in such opinions, I entreat the readers who have a sincere desire of eliciting truth, to continue in the next communication, to hear the word of God explained by his words on the distinctive nature and proper qualities of this divine faith, necessary for us to be saved; then we shall understand why Jesus Christ speaking to his apostles, exclaimed, "nevertheless when the Son of man cometh, do ye think he shall find faith on the earth?" (Luke xviii. 8.) and then from the most irrefragable principles, we shall draw our last conclusion: let us seriously examine "from whence we are fallen—and repent," and henceforth hold fast the words of God, if we wish to reign with Jesus Christ the last day of thousand years, which is the true sabbath remaining for the people of God.—AMEN.

SANDWICH ISLAND MISSION.

Condensed for the Boston Recorder, from the Missionary Herald for September.

[July 1. George Sandwich recommended by the church in Cornwall, Con was received into the church at Woahoo, and accepted as an Assistant Missionary.]

[2. A note was received from Capt. Davis, informing that nearly \$300 had been collected for building a church, with the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.]

Commerce of the Islands.

12. To-day the brig Thaddeus, Capt Summer, sailed for Mowee, where she is to take in a cargo of salt, and proceed to the peninsula of Kamtschatka. She is expected to bring back fish, spars, and rigging, in exchange for salt. The Russian Governor of Kamtschatka has written to Reho reho wishing him to send, by one of the vessels, a quantity of salt. We are pleased to see this commencement of commerce with a foreign country, and hope it may prove beneficial to the nation. The king's vessels might more profitably be employed in some such way, than lying in the harbor, and wasting away, without any benefit to the government. The expense of keeping them in repair, merely to go from island to island, is considerable. Some years since, Tamamahaha sent a vessel to Canton with a cargo of sandalwood, but the voyage was unsuccessful.

18. [Mrs. Thurston has taken charge of all the scholars at this station—between 20 and 30. Young Tamamahaha, has been violently opposed to the mission, but lately has made the Missionaries a number of small presents, indicating some change in his feelings.]

27. Brother Bingham observes, "I had an interesting conversation with Tamoree, last evening, on the subject of religion. He asked, if I had any Bible in his tongue; I replied that I had not now, but it was our intention to make one, as soon as we should be sufficiently acquainted with the language; and that we wished to obtain the Otaheite translations and other books, to aid us in translating the Bible into the Owhyee tongue; as some of the Tahitian language was similar to this, and some was not. He seemed pleased, and replied in English, "some is alike, some different." I recited to him the first verse of Genesis, in Hebrew, and he repeated it after me. He then asked me what it was in English, and as I repeated it, he repeated it after me. He asked again, what it would be in Owhyee, and as I replied, he repeated as before, seeming to

be pleased, not only with the knowledge of the important truth itself, but with my ability to translate it, and his own ability to repeat it, and with this specimen of the manner in which a Bible was to be made for this nation, in their own tongue."

Death of Capt. Turner.

August 4. Early this morning, the flags of the vessels in the harbor were observed to hang at half mast; and we were very soon informed, that Capt. Turner, of the ship Tartar was dead. He retired, last evening, about 11 o'clock, in his usual health, having been observed to have been more than usually cheerful. Soon after, he was seized with a fit of the apoplexy, and died about two o'clock this morning. This is a solemn and affecting warning to all to be prepared for death.

5. Sabbath Public worship at the house where Capt. Turner died. A discourse by brother Thurston, from Luke xii. 40. "Be ye also ready, for the Son of man cometh at an hour when ye think not." The funeral was attended by a large concourse of seamen. While the procession was moving to the place of interment, minute guns were fired by the vessels in the harbor. It is hoped this call of Providence may not be disregarded.

8. Hired seven men to dig stone for our cook house. It costs us much labor to accomplish a little, in this country.

Erection of a House for Public Worship.

9. The men, engaged to build a house for the worship of God, commenced putting up the frame to day. It is to be 54 feet by 21 or 22. The timber is not quite so good as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favorable impression on the minds of the people, and induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus.

Experience of Halo.

15. To-day brother Loomis visited Halo,* a chief who has been sick several months. Thomas Hoopo has attended him almost daily, and labored to impress his mind with divine truth, and not without encouraging success. He gives some evidence of piety. In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit all to him. He seems to have a great reverence for the Bible. One day, Hoopo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, that "he loved Jehovah and wished to be with him." When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible and are able to read it.

26. [One of the chiefs, in a fit of intoxication, killed one of the common people. He was confined a single night by the Governor, and then set at liberty. Such is the morality of the heathen! Another specimen follows:]

29. [After describing the contention of a man and woman, respecting a child, whom both wished to retain, when about to separate from each other, the journal proceeds:]

Such contentions and separations are not unfrequent in this country. Mr. Young related to us the following incident, which shows something of the barbarity, which is sometimes practised here.

"A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for a while, then the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life."

Sept. Tamamahaha made us a friendly visit this morning. Observing Mr. Loomis writing, he asked for a pencil and a sheet of paper. He then, with the pencil, drew a chart of the bay of Witete, the harbor of Hanaroorah, &c requesting Mr. Loomis to write the names of the places, as he drew them. We showed him a globe, and endeavored to explain to him the form and motion of the earth. But we were unable to convince him, that the earth was round and turned upon its axis. He placed some leaves upon the globe, and, turning it, they fell off. In like manner, he said, we should fall off, if the world turned round.

[Beside the instruction of children, and the public worship of the Sabbath, the Missionaries distribute Bibles among the seamen and others who can read them, as they have an opportunity. These "la-

* This is the chief, whose prayer, as given by Thomas Hoopo, was printed in a former journal.

hors of love," seem to be highly appreciated, and those to whom they are rendered are not backward to express their gratitude by substantial presents to the mission.]

Dedication of the House of Worship.

15. This has been an interesting day to us, and we are laid under renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi. 16. Many things combined to render the occasion one of more than common interest. It is the first house, which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the Church and Lord of Missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, and to enable us renewedly to consecrate ourselves and all that we have to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured—A number of gentlemen dined with us to-day.

First Meeting in the Church.

16. Meeting this day in the church, which was dedicated yesterday. It appeared more like a Sabbath in our native land, than any we have before witnessed. There is something particularly solemn attached to a house devoted to the special service of God. The infant son of Mr. Chamberlain was dedicated to God in baptism.

20. The congregation to-day was more numerous than any we have before witnessed at the islands, and good attention was given to a discourse from John vi. 44. Rehoreho, arrived here this afternoon. Most of the brethren went down to visit him this evening. He was in a very pleasant mood, and received them with affection. He said the Missionaries at Atooi and at this place were all "mitti;" said Mr. Bingham would be here in a few days, and would then immediately proceed on the voyage.

Oct. 1. Presented 20 Bibles to the crew of the Maro.

5. Tamoree arrived here to-day. The customary honors were given him from the fort. Some of the brethren made him a visit. He appeared friendly, and conversed with them in English.

6. A very pleasant visit from Mr. Crocker, first officer of the ship Packet. We conversed, sang a hymn and prayed together. He presented the mission with a chest of tea, and 15 dollars in money for the education of heathen children. We are glad to see, converse and pray with those who love the souls of the poor heathen.

[Oct. 15 Application was made to the royal family for some land, cows, oxen, &c. which they had encouraged the Missionaries to expect from them. The application was favorably received, and a grant made. A violent opposition, however, was made the next day to the grant from some quarter, and the Missionaries thought best at once to relinquish it,—and endeavor to secure for their use, some of the wild cattle, which are numerous on the island, and which they had full liberty to take.]

Nov. 4. Preaching to-day from John iii. 16. The ship Globe, Capt. Gardner, arrived to-day with a full cargo of oil. She stays here a short time, and then sails for America. Capt. Gardner called on us, and kindly offered to take any communications, which we should please to send. We shall avail ourselves of the opportunity.

5. Monthly concert for prayer. These seasons are precious to us. In this land of darkness, ignorance and sin, we find repose and consolation, in uniting with the thousands of Israel, in supplications for this miserable people. With confidence we can leave our cause in the hands of God, believing that, "in due time we shall reap, if we faint not." In this land we find opposers of truth, and righteousness; but such are found in every land, and they will be found, till they are put to flight by the glories of the millennial day.

6. Received, to-day, a present of a barrel of flour, some beef and pork, a firkin of butter, and some other articles, from Capt. Gardner.

11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached from Deut. xxxii. 29—31. "O that they were wise, that they understood this, that they would consider their latter end. For

their rock is not as our rock, even our enemies being judges." The object of the discourse from these words was, to show the stability of the saint's Rock, or ground of confidence, and the instability of the sinner's, together with the testimony, which wicked men have given on this subject. A numerous and attentive audience.

12. About noon, three houses, standing near each other, belonging to Gov. Boka, were consumed by fire. Cap. Babcock's store was much exposed to the fire; but, as it stood near the water side, they succeeded in preserving it. Mr. Chamberlain went to the village, during the fire. This afternoon he was taken unwell, with the rheumatism in his back. We every day feel the need of a physician. The Lord send us a "beloved Luke."

15. Messrs. Bingham and Thurston called on Tamoree and Kaahomano. They inquired of the king respecting some unfriendly stories, which had been circulated during Mr. Bingham's absence at Atooi. He replied, "I hear so," (pointing up to his ear.) He was asked, if he believed them to be true? He answered, "No, I believe it is a lie."

HIRAM BINGHAM, ASA THURSTON, DANL. CHAMBERLAIN, ELISHA LOOMIS.

[Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practice wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the Missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the untutored people; and that the Lord of Missions is able to defeat, in a thousand ways the machinations of his enemies.]

REVIVALS OF RELIGION.

Extract of a letter from a clergyman in New Jersey, to the Rev. James Patterson, of Philadelphia.

Rev. and Dear Sir,

I have received a communication from Rev. T. H. Skinner and yourself, enclosing two or three numbers of the "Youth's Herald." The object being a very benevolent one, you may consider me as a subscriber.

We have had a remarkable outpouring of the Spirit of God in this region of country. About six congregations have been visited. I suppose not less than one thousand or twelve hundred souls have been the subjects of awakening. The number of hopeful converts, I am at present unable to say. The names of the congregations are Bottle-Hill, Morristown, Baskingridge, Somerville, Lamington, German Valley, and Bound Brook. The work began with us about seven weeks ago. About fifty have been under serious concern of mind in this congregation. Many heads of families have been made to bow, and are now with several of their children rejoicing in Christ. I cannot say that the work has been more confined to one age or class than another. Among the youth who have been awakened is one about 11 years of age, who lives with his mother, a widow, and in the presence of the family regularly performed family worship.

Thus is strikingly exemplified in this as well as in other instances—the declaration of our blessed Saviour, "That out of the mouths of babes and sucklings, God ordaineth praise"—Our meetings are still well attended, and some new cases have lately occurred. Among the means by which this revival was brought about, were the hearing of revivals in other places, the union and prayers of professors, frequent meetings and conferences, visits from other ministers, particularly the Rev. Mr. Osborn, and plain and pointed addresses to the consciences of the hearers. As to the effects in producing reformation and experimental piety and holiness, they have been very visible, and fully attest the blessed ef-

fects of revivals. To God be ascribed all the praise of his glorious grace.

"Immortal king! this power is thine alone, Help us in faith to bow before thy throne. O hear our prayers and bless our longing eyes, From dust and mourning soon may Zion rise, In beauteous robes of joy, and splendor drest, By angel hosts admired, by thee her God confest."

Extract of a letter from a Clergyman of C—, Green County, State of N. York, to a student in the Theological Seminary, Princeton, New Jersey.

"Four or five weeks ago I visited Mr. Sluyter, and lectured for him at the extreme end of the congregation, about ten miles from his house, in the towns of Taghconick. Previous to that time, there were some favorable appearances, but nothing very decisive. During the discourse, a considerable feeling was manifested; and after the exercises were ceased, the anxious were requested to go into a separate room. Fifteen went in, and a more distressed time I never saw. They wept aloud, and seemed as though they would fall. After a short conversation and prayer, we turned to these in the other room, and addressed them personally—they immediately melted down like wax before the fire. Certainly no less than 20 were convicted of sin. The last intelligence received from that quarter is, that about 20 were rejoicing, and the work progressing.

In Bethlehem, about 33 attended the anxious meeting, (Bethlehem is 14 miles north of Coxsackie,) and have already admitted 80.

In my church prospects are brightening. Our meetings are well attended. There are several anxious north and south; tho I hold no regular anxious meetings in those sections of the congregation. Our Sabbath meetings in the church have been attended better than they were. In the west (district) Christians are more alive than during our great Revival, and our gracious God has begun to pour down his spirit there. Four weeks ago at a great conference meeting, persons were impressed—the next week 4 more—last week 1 was prevented attending, being about to attend classes, but last night God was in the midst of us with power, 13 knelt as anxious, and 4 rejoicing, I think appearances indicate a great work has commenced. We have in the congregation, including the Sabbath, 30 different religious meetings during the week. The poor blacks hold two or three meetings a week, unattended by any whites.

It is truly astonishing how the spirit of our Revival has kept up so long.

Ten days ago we buried Elizabeth Van Bergen, daughter of Anthony Van Bergen. She had returned from the south indisposed, and was seriously sick only 6 days of a Bilious Fever. She died in the transports of faith. It was one of the most pleasing sick-beds I have ever attended. From the first she believed she would not recover. A great number was present at the funeral, and it afforded a favorable opportunity to improve the solemn providence. You know she was among the youngest of our converts, being only 14 years old when she united herself to the church. So young and so happy, when expecting death, was something new to many of our people."

Thus far Mr. L—. Three hundred and eighty-seven have been already added to this church. This young lady was a subject, and added last year. I have just heard from Morristown, 79 were added last Sabbath to Mr. McDowell's church, making 119 since the revival commenced, and the work progresses—40 added last Sabbath to Mr. Bergen's church in Lottle-hill, 5 miles from Morristown.

Extract of a letter, dated Westfield, Sept. 9th, 1822.

I was disappointed that you were not present at the session of the Westfield Association last week. The churches were all represented, and their letters were of an interesting character. Communications were received from most of the corresponding associations. The collections for missions were larger than ordinary; and a prospect seems to be opening, for yet further enlargement. Two churches were added to our number, the present year. The prayers were fervent; the preaching very interesting and instructive; the assembly large, solemn and attentive. The spirit of brotherly love prevailed, and evident tokens of the Redeemer's presence made our hearts to rejoice.—The thought of parting was painful. But there is a glorious prospect to the saints of meeting in full associations in the world to come, to part no more.

For the Christian Repository.

No. IV.

Although the Christian Ministry may justly claim *Divine ordination*, yet, he must not be a *Novice* who enters the Sanctuary to minister in Holy things. He must have *competentem scientiam*, that he may be able to hold fast the true doctrine, when any Heretick shall seek to take it from him.

Where shall he acquire a competency of knowledge for the work of the ministry, but in Theological Seminaries?

We find that the institution of Theological Seminaries commenced about the time of the giving of the Law. God appointed Moses to instruct the seventy who were placed about the *Tabernacle*. So that there was a kind of *university* about the *Tabernacle*. And, when the Elders were thus placed about the *Tabernacle*, the *Levites*, and certain others called *Nazarites*, were added to them. And of the two sorts consisted their *Colleges*, when they came into the land of promise. Here they found a city, called *Kirjath-Sepher*, a city of Books, which Joshua called *Deber*, the oracle. This city being found insufficient, they founded three others, *Mizpeh*, *Bethel* and *Gilgal*. They also founded *Gibeah Elohim*, that is *mons Dei*. And so very numerous were the sons of the prophets, at this time, that Judea was called the land of *Speculatores*, or *Seers*, which the Targum expounds to be *Ramah Propheciarum*. When Samuel was afterwards dismissed from governing Israel, he built a College at Ramah and became its President.

After the Jews were led into captivity they had a *Achar-Deang* near the *Euphrates*, in which Daniel and others were educated. And the Jews report that *Solon* and other wise men of Greece received their knowledge there.

When the Jews returned from their captivity into Judea, they founded many schools, such as were not to be found neither in Greece nor at Rome, nor in any other place. Whence it appears that the Jews most highly valued a liberal Education.

Nor do we find that our Saviour was less provident as it respects the education of his Apostles and Disciples. He was pleased to be called *Rabbi*, or *Master*, *didaskalos*. And his pupils were called *mathetai*, *scholares* or *Disciples*. And it was ordained that whosoever should give unto them a cup of water, in the name of a scholar or Disciple, should in no case lose his reward. As our Saviour called some illiterate men, so he made his family a Theological school where they were taught some years before they were made Evangelists. And though he afterwards endowed them with the *Holy Ghost*, yet, to shew the necessity of a competency of learning he detains in his school several years, where they became fully prepared for the work of the ministry.

We find, after Christ's ascension, in the College of the Apostles, many very learned men, who had books, and parchment, and forms or drafts of divine learning. And when the Divine Head of the Church took order for the conversion of the Gentiles he employed *Paul* and *Barnabas* chiefly, who were both eminent for their learning. Until the death of *Stephen*, the Theological school remained at Jerusalem. Afterwards it was translated to *Antioch*, where it embraced many learned men. Yet when the persecution came upon all Judea, they removed to Alexandria in Egypt. Here *St. Mark* presided, to whom *Paulinus*, *Clement*, and other celebrated scholars succeeded.

Whence it appears, that in the first and purest ages of the Christian Church, a thorough education for the work of the ministry, was deemed of very great importance.

The Christian Minister, being fitted by divine grace, and possessing all necessary literal qualifications is selected from among men, and ordained to execute the offices of the Church in our stead. And this being an office of trust and honor, no man ought to thrust himself into the ministry, but wait, until he shall be thought fit to be lawfully called thereunto. *No man taketh this honor upon him, but he that is called of God, as was Aaron*. God's calling is known by his gifts, whereby he fits men—by the gracious talents which he bestows. Those whom he calls, are full of wisdom and of the Holy Ghost—of faith and of power. Such was *Barnabas*. These constitute the inward calling of God. And then, receiving *charisma*, the gift, the power to administer holy things, by imposition of hands, he is then outwardly called by the church.

Thus, both *Urim* and *Thummin*, integri-

ty of heart and life, and light or learning, must unite in the Christian minister. It pleased God to unite these in the High Priesthood. And the rod of Aron, was *virga fructifera*, a fruit-bearing rod; to show that the Priest when he uses the Pastoral rod, must not be unfruitful himself; but must be an example in holy life and good works, which are the fruits of the Spirit. St. Luke says of Christ; that he began both to do and teach, to do first, and then to teach.

In like manner the Christian minister must be *dux gregis*, must be a pattern or example to the flock. He must be able to confute, if not convince, all gain-sayers, and all opposers of the truth. And, therefore, he must be nourished up in the words of Faith and good Doctrine. PHILO.

For the Christian Repository.

"Why do the heathen rage, and the people imagine a vain thing?" Psalm i. 2.

The religion of Christ has ever met with opposition. From its first establishment, to the present time, it has withstood the assaults of infidelity, and the combined efforts of low cunning, and evasive sophistry. This opposition always suits itself to the exigencies of the case. At one time it attacks with boldness and violence; at another by sly insinuations and artful illusions.

The enemies of the Cross are not satisfied with reason nor argument. When these are fairly wrested from their hands, and the doctrines of revelation established upon the principles of correct reasoning, they descend to vulgar abuse and low scurrility. Never has the truth of this been more clearly demonstrated, than at the present day. The truth of Christianity is established. The Scriptures are proved to be given by divine inspiration. No infidel publications have lately appeared, directly to discard the existence of God, or the authenticity of revelation. But the enemies of true religion are now making their attacks indirectly, by throwing a dark shade over the benevolent operations of the day.

There are various ways in which people may show the feelings of their hearts. A man may as clearly show his enmity to religion by speaking against its effects, as against religion itself. It would be an easy matter for us to show that the benevolent operations of the day, result from an active spirit of piety, diffusing happiness and peace throughout the community, and conveying to all within its reach the choicest blessings of heaven. But our remarks on this will be very brief.

All men of candor and enlightened minds, acknowledge the importance of instruction, and that those who instruct should be able, and apt to teach: whether clergymen or any other teacher, he should be qualified for his business. The utility of Sabbath schools, of teaching the youth, especially those who have not the means of instruction, none will doubt. That combinations of men for the abolition of slavery, suppression of vice and promotion of virtue and good order in society, have a happy influence and proceed from benevolent and laudable motives, all are disposed to allow. Lazarettos, hospitals, all institutions and societies for the alleviation of human misery, receive general approbation. But when we mention a Bible, Missionary, or Education, or Tract society, the opposers of religion raise their united voice against it. All begin to exclaim against religious zeal, popular delusion, and mercenary priestcraft.

But let these violent declaimers remember that, those men that support Bible and Missionary societies, are the most active in supporting all the benevolent institutions at home in their own neighbourhood and societies. And the same spirit which actuates them to promote the one, stimulates them to forward the other.

Now because these are men of expanded views and general benevolence, many have undertaken to counteract all their influence. A few of the periodical publications of the present day are established, and issued for the sole purpose of destroying whatever is good, and counteracting whatever is benevolent. Some there are, who come forth in their real character, tell us their design, and avow their sentiments. While others for want of ability or decision of character, are satisfied to copy their base and scurrilous invectives against the cause of truth and humanity.

The cause of Missions is the cause of truth—of humanity—it is the cause of God.

We need not attempt to prove this. We only need point the candid reader to the surprising change wrought in the moral

character of the Greenlanders, the Hindoos, the Africans, the inhabitants of the South Sea Islands, and the natives of our own continent. No man that is not dead to sensibility, whose heart is not callous to all the finer feelings of our nature can view the moral revolution that is going on in the world, and not acknowledge it to be the work of God. Whatever the enemies of religion may say, we assert, and we are able to prove the assertion, that a happy change is taking place in the political and religious world. Look at the governments of Europe and South America, and tell me if it is not ominous of a brighter day. Religion, Science, and Politics lend each other their mutual aid; and the time is not far distant when they shall lend their united influence, to scatter light and truth through the "dark places of the earth, now full of the habitations of cruelty."

We have no fearful apprehensions respecting the cause of missions—the universal spread of the Gospel. Truth will triumph. Piety will prevail. The very course its enemies are taking is calculated to promote the cause they wish to destroy. The feelings of the heart are conspicuous in all their writings; and carry a conviction to every candid mind, of their enmity to the truth.

In the 18th century infidelity appeared in its real character. During the French Revolution, the language was "crush the wretch." But it finally exhausted itself by its own strength. The cause which they madly resolved to crush, now flourishes with more than ten fold vigor. Such has ever been the effect of opposition to the Gospel. Such we are assured ever will be the effect. Though "The heathen rage, and the people imagine a vain thing." Tho "Kings of the earth set themselves together against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us; he that sitteth in the heavens shall laugh. The Lord shall have them in derision."

AN INFIDEL CONFOUNDED.

A gentleman who has lately visited the missionary stations among the Indians, relates the following fact:—In April last, Catharine Brown spent a few days at Huntsville, Alabama, in the family of a pious physician. One morning, the Dr. and his lady, and Catharine walked into one of the stores to purchase some articles. The merchant was an infidel, much opposed to the Gospel, and vehement in his opposition to the efforts made to civilize the Indians. After Catharine and the lady had gone out, the gentleman asked the Dr. "What young lady is that with your wife?" The Doctor replied, "It is a Cherokee, converted by that Gospel which you despise. A short time since she was as vain and ignorant as any heathen you ever saw; you now see the transforming and blessed effects of that Gospel which you so vehemently oppose."—The gentleman was much agitated. The Dr. had given him a bill which would more than pay for the articles purchased. In his extreme embarrassment the gentleman gave back the bill, together with the change. The Dr. said, "You know not what you are about. See, you have given back the bill and the change too." The gentleman replied, "I know I don't know what I am about—and—and—and I don't believe, after all, a word you say."

RELATIVE DUTIES.

"Irrespectively of the influence which public exertions for the conversion of the world may have in diverting the mind from the sober and unostentatious virtues of private life, it is not a little to be feared, that with not a few of the professed advocates of salvation by Grace, the full detail of Relative Duties is becoming every day more unpopular. It is a remarkable circumstance, that, while the class alluded to are never offended with the most ample announcement of Christian privileges, an instant jealousy springs up in their minds when a preacher ventures to speak plainly and pointedly, although it may be affectionately and evangelically, on the specific obligations which we owe to each other in the stations which Divine Providence has assigned us. If duties are merely implied, the Preacher will readily be tolerated; but if he proceeds to examine them minutely, and to exhibit those states of mind which are opposed to their progress, he is in no small danger of being reproached for the want of orthodoxy. Such a perverted taste ought, surely, if possible, to be banished from the Church of Christ; and no effort,

however feeble, will be undervalued by the judicious and candid, which is directed towards the accomplishment of this most desirable object.

HONEST CONFESSION.

In the month of May last the Rev. Mr. ***** informed me that he was sent for to visit one of his parishioners, who, for a short time, had been inquiring what he should do to be saved? He informed the minister, that for several days he had been trying to commence family prayers; a duty which he had neglected all his life; and that after much opposition from his own heart, he had taken up his cross and had begun the path of duty. "And," said he, continuing the conversation, "one of my daughters lately came home on a visit, and is now under deep convictions. Two nights ago, about ten o'clock, I heard a noise up stairs, in the room where the boys slept; and supposing that one of them was unwell, I went up and asked what was the matter? I was told no one was sick, and came down again. I heard the noise a second time, and enquired who made the noise? "It was I father," said my son, about 12 years of age. "And why did you make it?" "Because I am such a great sinner, father: I do not know what to do, father?" "And," said the father to the minister, "I was such a great sinner myself, that I could not tell him what to do." [Pugrin.]

ORIGINAL ANECDOTE.

The Rev. Mr. B. being on a visit to the springs, in the western part of the State of Pennsylvania, was going on Sabbath to a neighbouring town to preach. It was on the great public road that leads from Philadelphia to Pittsburgh, which is constantly thronged with large baggage waggons. Observing one of these before him, travelling the same way, he thought he would reprove the driver for travelling on the Sabbath. Riding up to him in great haste, he earnestly accosted him thus, *Push on my friend, push on with all your might, there is a messenger after you and will soon overtake you.* The Rev. Mr. B. by this time had passed him and was going on. The waggoner was very much surprised, and requested him to stop. He checked his horse a little, and repeated the same words. The waggoner much agitated, ran after him and told him that he had not been stealing, and wished to know what messenger was after him. Stopping his horse at this time, he addressed him in the following impressive manner: "Yes, you have been stealing: You are now encroaching upon the Lord's day, and violating his commandments. This is the day the Lord hath made; these are the hours he calls his own. He has commanded you to remember the Sabbath day, to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work: And here you are, attending upon your worldly business, stealing the time in which you ought to be engaged in worshipping God.—The messenger of death is after you, and will soon overtake you, when you will have to give an account of the manner in which you have spent this day." This timely reproof took effect. The waggoner was sensible of his guilt, and promised never again to travel upon the Sabbath. [ibid.]

Rev. Mark Wilks, of Paris, states in his address at the last annual meeting of the London Missionary Society, that while the Gospel is spreading in Switzerland, it is gaining ground in France also; that besides a Bible Society and a Tract Society in the capital, in successful operation, a society was established in the first week of May for the abolition of the Slave Trade; that there is an extraordinary movement in that country and that a set of zealous men is arising, devoted to preaching the simple doctrines of the Gospel. It must be added, that a Missionary Association is also formed, from which a small sum has already been transmitted to aid the fund of the London Society. Bos. Rec.

A GOOD RULE.

Never stay from the house of God on the sabbath with any excuse, which would not prevent your going as far for some important secular business on a common day. It is a pity frivolous excuses should harass the conscience on a dying bed.—Com.

AGeneral assortment Blank Books. Writing Paper, &c. For sale at this Office

STAR IN THE EAST.

Hail the blest morn when the great Mediator,
Down from the regions of glory descends;
Shepherds go worship the babe in the manger,
Lo! for his guard the bright angels attend.

CHORUS.

Kindest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star in the East, the horizon adorning,
Guide where our infant REDEEMER is laid.

Cold on his cradle the dew drops are shining,
Low lies his head with the beasts of the stall,
Angels adore him, in slumbers reclining,
Maker and monarch and SAVIOUR of all.

Kindest and best of the sons of the morning,
Say, shall we yield him in costly devotion,
Odours of Eden, or offerings divine, [Ocean,
Gems from the mountains, and pearls from the
Myrrh from the forest, and gold from the mine.

Kindest and best of the sons of the morning,
Vainly we offer each ample oblation,
Vainly for gold would his favour secure,
Richer by far is the heart's adoration,
Dearest to God are the prayers of the poor.

Kindest and best of the sons of the morning,

CHRISTIAN REPOSITORY.

SATURDAY, SEPTEMBER 4.

The Presbytery of New-Castle hold their stated meeting on Tuesday next, at Head of Christiana Church, commencing at 12 o'clock.

In our paper of the 24th ult. we noticed that a good work of grace had commenced, and was spreading in the churches at Charleston and West Nottingham, under the pastoral care of the Rev. Mr. MAGRAW—we are now happy to add, that the fruits manifest, are about 40, who joined the church at their last communion, on Sabbath the 8th Inst at West Nottingham—we are not able to state any particular attendant circumstances, subsequent to those mentioned in our paper of the above date.

CAMP MEETINGS.

The subject of these meetings has of late been much agitated.—On their utility we are not fully prepared to decide: that much good is done through them, we do not doubt—that much sin is committed we have reason to fear. That great benefit might result from them to the church, if rightly managed, we do not hesitate to believe. We have lately attended one, at which ministers and hearers from various religious denominations, and from five States, were present,—here party feelings, prejudice and bigotry, were buried in one common grave.—No distinction was known; but all with one consent came up to the help of the Lord against the mighty. It very much resembled those golden days of christianity, when christians had all things common, and broke bread from house to house, praising God with singleness of heart. Here we saw the persecuting Saul, brought to the foot of the cross to sue for mercy—the mourning soul, who had come up enquiring for Jesus, rejoicing—and many professors ready to say with good old Simeon, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—But we also saw many of the sons of Belial, who came up to mock; who stood afar off, disregarding all these things. Several of those were the sons of respectable parents in Delaware County, who so far disgraced themselves and their parentage, as to come on the ground in a state of intoxication, and commit great imprudencies—we could name some of them; but thro regard for their parents, we forbear, hoping their own consciences will effectually accuse them.

DIED.

In this borough on the 19th instant, Miss *Eliza Baker*, aged 25, after a long and painful illness, which she bore with Christian patience and submission. She had for a number of years been a member of the Church of Christ in this place, during which she manifested the spirit and temper of the Gospel. During her illness she manifested the most entire resignation to the divine will. To her death had lost its sting. With joy unspeakable she hailed the grim messenger, that should liberate her soul from its earthly prison, and convey it to the mansions of the blessed.

Why should the Christian fear to die?
Why sinks his soul beneath its frown?
Why not rejoice to heaven to fly?
To wear an everlasting crown.
Cease every anxious murmuring thought,
Since death alone can set me free;
My Saviour has redemption bought,
And gained o'er death the victory.

JUST PUBLISHED,

And for sale at this Office,

NARRATIVE OF A PRIVATE SOLDIER,

Written by himself, detailing many circumstances relative to the insurrection in Ireland, in 1798; the expedition to Holland in 1799; and the expedition to Egypt in 1801; and giving a particular account of his religious history and experience. With a preface by the Rev. RALPH WARDLAW, D.D.—Price 63 Cents.

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The profits of both those books, appropriated to the use of Missions—Independent of this, they are highly worthy the perusal of every christian.